

the supernatural assistance of an infallible church, and as this, especially, holds true of knowledge in the supernatural order, we are driven to the alternative of recognising the existence of a divinely commissioned, supernaturally assisted, and therefore, infallible Church, or else of denying the possibility, of knowledge in the supernatural order, and, consequently, of Salvation. But when God gave a religion, and made a revelation to man, He gave it to him for his Salvation, and in order to enable man to attain the reward of everlasting life; God, therefore, must have given all that is necessary to Salvation, and must, therefore, have established an infallible Church, for without such a Church, the truth revealed, could not have been preserved in its purity and integrity. We prove, then, that, as an infallible Church is necessary to a knowledge of the truth, the whole truth, and the exact truth, and as God has given to man all that is necessary for his Salvation, God must have established an infallible Church. The proof of the necessity of the Church, is the proof of her existence, as from the necessity of Being, we conclude the existence of a God. The existence of God, and the existence of an infallible Church rest then upon the same kind of evidence.

But if there be an infallible Church, (as we have shown that there must be,) the Roman Catholic Church is that infallible Church, because none other can be. All other societies calling themselves the Church, or Churches, confess their fallibility, and by that confession, demonstrate incontrovertibly that they are what they confess themselves to be—fallible. For if they are right, they are fallible, and if they are wrong in their confession, they must still be fallible: so in either case, they are fallible; therefore none other than the Roman Catholic Church can be the infallible Church, for she alone professes to be the Church, and as I have shown, there is a Church.

Other reasons for being a Catholic might I give, but these, if worth anything, are fully sufficient. In the Catholic Church I find all my wants supplied—all the desires and cravings of my spiritual nature provided for. From her teaching I learn the truth, and learning and believing the truth so taught, I become wise unto salvation, the purpose for which God gave religion unto man. Protestants do indeed raise objections against the Church and her doctrines, but what are these objections, and whence do they proceed? From a misconception of the doctrines which they oppose—from the habit they have fallen into of detaching one doctrine from the whole, and examining it by itself, and judging of it, without regard to its position, in one grand and harmonious whole. Protestants object to the Church as the unrelenting enemy of the freedom of the human intellect and will—as opposed to mental liberty, and the emancipation of the mind. But what, after all, do these objections amount to? Can man call his intellect, or his will, his own, that he should complain of not being allowed to do whatever he listeth with them? Has he not received them from God, and is he not responsible to God for the use that he makes of them? Are they not then to be used in obedience to, and in accordance with, God's will? That will is expressed through the Church, and if the Church be infallible, then can she exercise no undue influence over the human intellect, or the human will, for these are only legitimately exercised when exercised in subservience to the will of God. Will men tell me, that to use them legitimately is to sacrifice them? or that it is slavery to be subject to God?

What is this vaunted freedom of mind for which Protestants so loudly clamor? Is the mind free that is subject to error? Is the mind free that is the subject of passion and caprice? Does mental liberty consist in the right to reject truth, and to believe falsehood? Does freedom consist in using the human will contrary to its end? And yet the complaint of the Protestant amounts to this—that the Church demands of him to discard error—to embrace the truth, and to serve God with all his faculties, as his only legitimate end. Does the Mathematician complain of being fettered by his axioms and definitions? Does the traveller complain of the guide post, which shows him—where two cross roads meet—which road to take, as an outrage upon his right to go where he will, and as a trammel upon his liberty? Why, then, do men complain of the Church, which ever stands as a sign to show them the way to heaven, as a beacon to warn them against the road that leadeth to destruction? Freedom of mind consists, not in the liberty to believe a lie, but in believing the truth; then, as the Catholic Church is the teacher of all truth, the mind subject to her teaching can alone be free. To talk of the mental freedom of Protestants is simply ridiculous, for they are, by their own showing, by the confession that they are ever seeking for the truth—without the truth, and therefore subject to error. The Catholic alone possesses true mental liberty.

But to conclude, if I have established my thesis, that there is a Church, established by God, and commissioned to teach the truth, then only by attaching myself to that Church, by coming into communion with her, and humbly submitting myself to her teaching, can I attain salvation. This is no idle question. God is truth—God is good and holy—what is true, what is good, what is holy, can be found only in God's Church; it is in vain to look for them outside of her communion, for as she tells us "Out of her communion there is no salvation." By remaining estranged from that communion, men hurt not the Church—they alone are the sufferers, for they lose the truth, and losing the truth, lose heaven, and win damnation for their souls. I have no wish to speak harshly, but I cannot be liberal with what is not my own, but God's. He has spoken that all may walk in the true road—that all may come in to the ark and be saved. If men persist in their rebellion they have none to blame but themselves; they may, indeed, refuse to hearken to, they may persist in turning their backs upon, the Church, but let them not suppose that, if they persist in that conduct, they can escape the wrath that is to come.

This, then, is the sum of all—I am not a Protestant, because I desire to win heaven, and seek to avoid hell. I am a Catholic, because I wish to enjoy the beatific vision, and escape eternal damnation. This, in its last analysis, is the reason why I stand here before you a Catholic. God has given to me, and to all men, the means of salvation; to refuse to make use of these means would be to entail on myself the greatest calamities, and to damn my soul. I would not be damned, therefore I come into the Church as the medium through which alone I may come to Christ, and obtain salvation.

What I have said may, I hope, induce others to reflect and examine for themselves, so may they also, by the grace of God, be brought into His Church, and learn to glory in the name of Catholics.

The learned gentleman sat down amidst enthusiastic applause.

The *Times* seems inclined to discountenance the agitation for the repeal of the Maynooth grant, as calculated to strengthen the hands of the Ultra-Montane party in Ireland, at the coming elections. From this single fact, the Catholic may safely conclude what were the intentions of the Protestant government that endowed Maynooth, and what the object for which that endowment is continued, viz:—the weakening of the power and influence of the Catholic Clergy in Ireland, by detaching them from Rome, and rendering them the servile tools and stipendiaries of the State, thus degrading them to the level of the government bishops and clergy of the Protestant Establishment. Indeed, Mr. Cardwell, in explaining before a large Free Trade meeting at Liverpool, his reasons for having supported the measure of the late Sir Robert Peel, for augmenting the grant annually made to Maynooth—gives us the whole secret of the motives of this conciliatory policy on the part of a Protestant government. Maynooth, as Mr. Cardwell tells us, was established in order that the State might acquire control over the education of the Catholic Clergy. "It was with this view that Maynooth was first founded; and when I am told by men that this is an Anti-Protestant measure, and by others that it smacks of Whiggery, I say that it was for the upholding of the Protestant Faith that Maynooth College was first founded." Mr. Cardwell speaks out frankly; we can see no reason to disbelieve him, and, therefore, no cause for despondency in the present agitation, for the repeal of the endowment to an institution founded for the purpose of upholding the Protestant Faith, although, thank God, it has not realised its founder's expectations.

Here are the opinions of the *Times* upon this same subject. In that the great organ of enlightened British Protestantism, "regards the withholding of the Maynooth grant as a serious misfortune." Catholics may learn to regard its withdrawal as a real blessing. It will be seen that the thunderer is very despondent as to the results of the elections, and the effects of the Catholic Defence Association movement:—

"For ourselves, not being in any manner bound to surrender the right of forming an opinion, we must say that we should regard the withholding of the Maynooth grant, under the existing circumstances, as a serious misfortune. The prospects of the coming elections for Ireland are not very encouraging. Mr. Henry Wilberforce is the most active, and seems likely to be the most successful, Parliamentary agent of his day. The recent misfortunes have swept away a number of the gentry who, whatever their other faults, were yet, by the extensive possessions of which they were the nominal owners, bulwarks against the influence of the Priests. That bulwark is removed, and, from this and other concurrent causes, we are to expect a fearful increase to the numbers of the Irish Brigade. In the nicely balanced state of English parties these nominees of Doctor Cullen and Wiseman will possess great power. They need nothing but the hearty concurrence of the Irish people to become extremely formidable, and nothing would be so likely to insure that concurrence, and to place all Ireland in the power of the Priesthood, as any attempt to touch the Maynooth grant. We would not willingly see a second Litchfield-house compact, nor a party raised to power by pandering to the arrogance of intrusive Romish ecclesiastics. We have no wish to see revived the exciting questions of fifteen years ago, with reference to the Protestant Church of Ireland. We have no wish to see the Roman Catholic laity united with the ultramontane Priesthood, by a feeling of common wrong and injustice; and we have no wish to see the last precarious link that binds the Roman Catholic Church to the Crown and the Constitution rashly snapped asunder. We do not believe it is the intention of Lord Derby to repeal the grant to Maynooth, and if this be so he should do his utmost to prevent his supporters from trifling with so important a question. There is, indeed, one contingency under which we could be content to see Maynooth deprived of public support and maintenance. So long as it is the only seminary for Roman Catholics, we feel the difficulty of the reverending their claim to education for their Priesthood out of the revenue to which they contribute. But should the plan now set on foot be successful, should the Defence Association succeed in founding a rival establishment to Maynooth, the State may fairly consider itself absolved from the necessity of supporting those who are so little inclined to be content with existing institutions, and may leave them to the enjoyment of the seminary which they have so deliberately preferred. The threat of disendowing Maynooth may assist the formation of the Catholic University, but the formation of that University would no doubt react, and that most justly, upon the disposition of the Government to support a sister establishment. Electors and candidates will do wisely to pause before they either exact or give pledges on this most important matter, for it may well happen that, by an over anxiety to counteract the advances of Romanism, we may really be playing the game of ultramontane bigotry and Papal domination."

ROARING AND GODLINESS.

Though "Roaring" is generally admitted to indicate unsoundness in a horse—amongst Methodists, it is looked upon as a proof of soundness of doctrine, as the invariable concomitant of vital religion, and as one of the most unmistakable signs of the work of the Spirit. Of this connexion between Godliness and Roaring, we find a very touching illustration in the columns of that truly Methodist Journal—the *Christian Guardian* of the 14th ult., which we transcribe, for the edification of our blinded Popish readers, who say their prayers decently and quietly, and hope to go to heaven without "hollering." The article in question is headed—*Old Moses*—and professes to give an account of the sufferings of a converted nigger, in the cause of the Methodist religion—how he got religion—how he took to saying his prayers—how he "forgot himself when he got too high"—how he "hollered" and roared so, over his prayers, "when he got happy," that he became a regular nuisance to the neighborhood—just as some immoderate eaters do, whom we have met at dinner tables in Steamboat or Hotel—fellows who snort and grunt over their plates, or rather trough, and render themselves intolerable to all who have the misfortune to sit within hearing, by the strange noises they emit whilst at their meals. In consequence of this habit of "Roaring at prayer," old Moses' master, who was unregenerate, determined to part with a slave who, in other respects, was unexceptionable: thus it came to pass that old Moses was brought to Baltimore, and exposed for sale. The *Christian Guardian* gives the following pathetic conversation, as having passed between the pious and strong-lunged nigger, and an inquisitive slave dealer:—

"Tell me what are you to be sold for?" asks Mr. B. "For praying, Sar."

"For praying! that is a strange tale indeed. With your master not permit you to pray?"

"Oh yes, Sar—He let me pray easy; but I hollers too loud."

"And why did you holler so in your prayer?"

"Kase de Spirit comes on me, an' I gits happy fore I knows it—den I gone. Can't Irol meself den; den I knows nothing about Massa's rule! den I holler, if ole Satan hisself come wid all de rules of de 'quisition."

Mr. B. upon this, delighted with the piety of Moses, and having no special aversion to "roaring" in prayer, being a bit of a Methodist himself, purchased this regenerate nigger, giving him *carte blanche* to pray as long, and to "holler" as much, as he liked. Old Moses availed himself of this permission, comparing himself, of course, to Joseph in Egypt, and the upshot of the whole matter was—that by dint of Roaring, Hollering and prayer, Col. C—, old Moses' first master, was *look serious*—got religion, and ultimately became a howling Methodist himself; whilst the now emancipated Moses has a house of his own, in which he "sings, prays, and shouts to his heart's content."

We hope that the *Christian Guardian* will continue to favor us with some more of the tales of the conventicle; it is not for their literary excellence alone that we prize them—this constitutes the least of their charms in our eyes: we love them because they are so very evangelical, and are calculated to do so much good amongst the poor benighted Papists of this Priest-ridden country.

ORDINATION.—On Sunday, the 2nd instant, at the Parish Church, Boucherville, his Lordship, the Bishop of Arath, conferred the sacred Order of Deacon on Mr. Thomas Horace Pinet, of the Society of O. M. I.

To the Editor of the True Witness.

DEAR SIR,—Having had the pleasure of assisting last week at the private examination of the more advanced classes of the Christian Schools, I think your readers will be pleased to have some remarks on what I saw and heard. I must, however, premise that at every visit which I pay to these admirable schools, I become the more deeply convinced that they are to be reckoned amongst the greatest blessings of the Catholic community. Here the children of the poor are instructed gratis in all manner of useful knowledge—from the first attempt at distinguishing the letters of the alphabet, to the wonders of natural philosophy, and the most subtle problems of mathematics—on through grammar, geography, astronomy, arithmetic and algebra, till they may attain to the full perfection of a solid education, grounded, too, on the purest principles of religion and morality. What an invaluable blessing it is for Catholic children to have all this placed within their reach, without the danger of imbibing that fearful poison which pervades all Protestant, or anti-religious teaching!

The boys first recited several pieces of poetry, in a manner which elicited warm applause from the spectators. They then proceeded to translate from English into French, which they did with wonderful ease and fluency: then came the examination in English grammar, geography, and natural philosophy, and in these branches there were some boys who gave general satisfaction; but that which rivetted the attention of all present, and excited no small surprise, was the examination on arithmetic, algebra, quadratic equations, &c., for in these subjects the boys answered like masters, showing such a thorough knowledge of, and intimate acquaintance with, the principles of the respective sciences, that the gentlemen who examined them, and tried them in every possible way, were more than pleased—they were delighted. This may be better understood, when taken in connection with the fact that the eldest of these young mathematicians could not be more than fourteen or fifteen—perhaps not quite so much. Their book-keeping was very fair, considering the age of the boys, so, too, was their calligraphy, and we were shown (by their respective owners) many beautiful specimens of drawing, together with some "first attempts" at painting. Altogether the examination was very creditable to the devoted Brotherhood, whose lives are consecrated to the instruction of youth, for the sake of Him Whose will it is that "the little ones" should be trained up in knowledge and in virtue.

Amongst those who were invited to assist at the examination were Dr. Moilleux, Superintendent of Schools, Dr. Brownson, C. S. Rodier, Esq., &c. The two latter gentlemen delivered appropriate addresses to the pupils of the Christian Schools, the former in English, and the latter in French. Mr. Rodier spoke at considerable length, enlarging upon the beneficial effects of religious education, as contrasted with that which is exclusively secular, and congratulated the boys on being placed under the wise and skilful management of the Brothers of the Christian Schools. Dr. Brownson spoke but a few brief sentences, but they were full of meaning, as his discourses usually are, abounding in ideas rather than in words. He expressed himself highly pleased with the result of the examination, and assured the boys that even in his own city of Boston—famous as it is for its common schools—he knew of none better than theirs—even independent of religion, which, of course, gives an incalculable superiority to those schools which have it for their fundamental principle.—I am, Mr. Editor,

ONE OF YOUR READERS.

Montreal, May 4, 1852.

To the Editor of the True Witness.

MR. EDITOR.—The experience of the past few months inevitably leads us to the conclusion, that in no part of the world is the fold of Christ more rapidly extending itself, or being more abundantly favored by Almighty God, with His choicest blessings, than in Britain and its dependencies. A pusillanimous attempt of an English legislature to annoy our inoffensive Prelates—a fruitless effort of a tottering ministry to coerce Ireland and her patriotic representatives—and a base system of proselytising influences, cloaked in the guise of diplomacy, detected in their emanation from the noxious precincts of Downing-street—have been productive of fitting results. The laughing stock of nations—her people disaffected—her ancient ally Prussia, having virtually owned submission to the successor of St. Peter—the quondam "mistress of the seas" trembles to her centre, through dread of foreign invasion. At home, the only perceptible effect of the late impotent and insulting penal enactment is, the renunciation, by thousands of its most gifted members, of the errors of the law established church, and their enrolment in the ranks of Catholicity. Here, with us in Canada, lying evangelical periodicals, F. C. Missionary Societies, and such other paraphernalia of Protestant hypocrisy, have been singularly unfortuniate in their endeavors to arrest the ever onward progress of the glorious faith of the Apostles. The

old Church, confiding and persevering in the sacred bequest of her Divine Spouse—"and behold I am with you all days, even to the consummation of the world"—is taking firm root throughout the length and breadth of the land. In the eastern section of the Province, a common belief animating the original pioneers of the wilderness—an undying attachment to their ancestral faith—the untiring zeal of their martyred pastors—the inability (though the will was not wanting) of the conqueror to play the tyrant, have all materially contributed to establish the Church upon a permanent basis. But, Sir, in the west, how widely different was the case? In the land of the Philistines, surrounded by bigots, whose intolerance surpassed, if possible, that of the far-famed blue Puritans of Connecticut—unprovided with missionaries, churches, or resources—scattered over a vast extent of territory, we have encountered and overcome obstacles, which, to others than Catholics, would have proved insurmountable. Verily, we have our reward, in the facts I purpose adducing will amply manifest. Let chapels, surrounded by the hallowed symbol of our faith, springing up at intervals of a few miles, attest that the Catholics of this part of the country are not unmindful of their duty. Under the fostering care of our well-beloved pastor, the Rev. J. P. Cannon, this parish, on his arrival amongst us, in a state of utter disorganisation, has become renovated, and is now truly prosperous. Our church, lately repaired and made exceedingly comfortable, is found wholly inadequate to accommodate our accumulating numbers, and an enlargement is even now contemplated. A full and effective choir, provided with first class instruments, and instructed by our Pastor, (himself an admirable proficient,) has arrived at a high state of perfection. The strict manner in which the sacred observances of Lent and the Jubilee were complied with, would be creditable to the population of a town exclusively Catholic. Respecting one portion of the parish, the mission of the Long Sault, visited by our Pastor every fourth Sunday, I am not prepared to furnish any particular information. In the Cornwall church, however, upwards of seven hundred persons have approached Holy Communion: this, too, Sir, where one-third of that number could not be enumerated five years ago. During the delivery of an eloquent and impassioned discourse, replete with Christian instruction, from the Gospel text of the good Shepherd, on Sunday last, the termination of the Jubilee, our good Priest took occasion to refer to your journal in terms of the warmest eulogy, and strenuously recommended it to the perusal of his parishioners. And here, Sir, I will bear a willing testimony to the eager and unceasing solicitude manifested by our good shepherd, for the advancement of our spiritual welfare, expressed, with feelings of heartfelt regret, participated in by every individual in his congregation, my tears that his indefatigable exertions in performing the arduous duties of his ministry, have had an injurious effect upon his health. May he be long spared to guide us in the paths of truth, and to administer to our souls the consolations of our cherished religion—dear to us as to our forefathers, who hesitated not to testify to it even unto death. The parish of St. Andrews, under the spiritual guidance of the Rev. C. Hay, is in a very flourishing condition. A fine church, furnished with an excellent organ, a commodious mansion for the Priest, and the splendid edifice, known as the Nunnery, will remain lasting monuments of the piety and devotion of the people of St. Andrews. The congregation of Williamstown have already expended the sum of five thousand dollars, collected wholly within the parish, in the erection of a very elegant church, which will be ready for the celebration of Divine service early in the ensuing autumn. These good people have been stimulated to make unusual efforts, the Bishop having held out to them the promise of a Clergyman so soon as the church is completed. The parish of St. Raphael, the pastoral charge of the Very Rev. J. Macdonald, V. G., numbers about three thousand souls. Its church, a huge pile, built at an immense expenditure, by the late lamented Bishop McDonnell, is a superb specimen of architecture. In the adjoining township of Lancaster, two spacious churches are in progress of erection, and in a few months will be opened for the service of the Almighty. The parishes of Alexandria and Lochiel, the charge of the Rev. A. McDonnell, are large, and contain very fine churches. In the new and thinly settled Township of Winchester, the Rev. Mr. Coyle ministers to the wants of a rapidly increasing congregation. By his individual exertions, he has managed to erect a beautiful and substantial church. Such, Sir, is the present state of religious affairs in my immediate neighborhood. Throughout these parishes, at each visit of the Bishop, many hundreds receive the Apostolic benediction, and become devoted soldiers of Christ, in the Sacrament of Confirmation. Conversions have been numerous. An account of these, and many other matters of a like nature, I reserve for a future occasion, as this communication has reached an unwarrantable length.

TESTIS.

Cornwall, April 23, 1852.

A NEW SCHEME.—The Chief Superintendent, Dr. Ryerson, in his speech at the recent examination of the Normal School, made a demi-official promise to his pupils, which, to say the least of it, is extraordinary. Our short-hand reporter informs us that the Rev. Dr. made the following announcement:—"The public examinations which have taken place have so impressed the Government that it is their intention to select a certain number of the students—the young men trained at the Normal School, as officers in the Custom houses in the different parts of the country. This selection would be made upon the certificate from the Superintendent and authorities of this Institute. The examinations have so deeply impressed the Inspector General that, in these various Departments throughout the Province, he considered they would be admirably qualified, from their facility in figures, for this purpose. It was, therefore, their determination to select from this source a certain number every year to fill these offices." Now, we must say, that if "the Government" or the "Inspector General," has announced such an "intention," or authorised the Rev. Doctor to announce it, they have done what they had no business to do, and what they will be glad before long to undo. What! is the public money expended under false pretences? Have we given £15,000 to build a Normal School, and do we maintain young men at the public cost there, under the pretence of training them for school-teachers, of whom the Province is sadly in want, when the *real* "intention" is to provide them with snug berths in the Customs Department? Why not open a public school for training clerks for all the Departments? But what if the new minister should come in, while the Inspector General's Normal pets are training? Would not the sucking tide-waiters stand some chance of practising the profession which they had promised to follow, and for which they had been "trained" at the public expense? Whatever ridiculous crotchets in regard to the Normal School may have taken possession of the late Government, we feel satisfied that the present government have expressed no "intention" of the kind. The Chief Superintendent has, we fear, been a little too fast. He had better confine himself to his proper vocation. His business is to superintend the schools, and the training of school teachers. He has not yet, we think, received a commission to train Government officers. To say nothing of the immortality which such a proposition involves, the Rev. Dr. ought to have hesitated before he excited the hopes of so many young men to rely, not upon the profession for which they are being trained, but upon a promise of a place under Government.—*North American*.

Married.

On the 23rd ult., at Bytown, by the Rev. J. Ryan, Mr. Allan McKinnon, to Miss Catherine Leamy, niece of E. Burke, Esq., Bytown.

Births.

At St. Mathias, on the 22nd ultimo, Mr. Henry Rolland, of a daughter.
At St. Marie de Monnoir, on the 30th ultimo, Mrs. Charles Rolland, of a daughter.